

SALT LAKE CITY, UTAH, SUNDAY, APRIL 11, 1909

Living Message of Easter and the Easter Land

A Magic Note of Hope and Joy in Spirit of the Day

BY PETER A. SIMPKIN.

What a holiday of gladness the world keeps, what a magic note of hope and joy in the sweetness of the Easter morning!

Like to no other day in the year save that if the Christ mass is in its song and flower and ceremony.

In stately cathedrals and humble churches, in the mystic ritual of fraternal temples and the glad procession under sunny skies, the springtime of the heart finds a renewal synchronous with that stirring to waking in the season's renewal moving from the winter grave to march in fragrant procession to summer's throne garlanded with powers and beauty.

Yesterday the flagellating penitence, the heart oppressed, the symbolism of a candle sputtering in darkened room. Today, anthem, light, joy.

Anglo-Saxon peoples have marked it, in common with the Latins, as the day which best answers the message of the angel-song proclaiming Emmanuel and peace.

At the altar of the Christ will be the altar of the palm, and the conquest spoken in the gold-spotted lily throats whose beauty is an anthem and the emerald fronds whose spraying grace are fit emblems of such a victory as that whose memory they speak.

The fierce men of the Balkans will rise to plot for a few hours and rejoice. The Russian moujik will forget the drag of life for a day, and in the glow of the Easter message will bridge the gulfs a cruel autocracy has riven between him and his brothers, and in simple gift and cordial greeting proclaim the fact as a personal one—"He is risen."

The masters of the world's commerce and industry, its business kings and leaders of thought, will foregather in Christian churches with the humble ones who are in their bone and show the Atlas of the modern time; together they will hymn the lays of the feast and lay upon the altar of a risen, living Christ munificent gifts to help even to a world that needs the truth—"Christ the Lord is risen today, Hallelujah!"

"He is risen!" Such a simple announcement of a startling thing! Its very simplicity is true to the emotion of the heart to the lay of the mind that stand face to face with a stupendous and unique fact. It is the announcement of the heavenly messenger to the heart-stricken followers of the age's greatest teacher and character. The echo of it is upon the lips of the people men to whom it has for years been spoken as if it were a parable—men who echo rather than realize the statement of one of the greatest facts in the world's history, that their master beloved was risen again.

Touches Heart of Race.

The torn body of a great man, crushed by the hate of a time whose

selfishness he had rebuked, whose law of life he had scorned, whose littleness he had wooed toward that greatness possible to the human heart, the body which had been taken from the rude cross of his pitiful death and laid tenderly in the new tomb of Joseph of Arimathea was again in the earth, living, glorified, sublimated, spiritualized. It was a fact that touches all the heart of the race. The truth it held was an answer to the longing of all the years. The tombs and pyres, the sarcophagi and tumuli, the pyramids and necropolis of history were dark and dreadful things for the human race. The coming of "the black camel" brought always night without morning to cave and tent, hut and palace. Over the last resting places of men and women and children rose no star of hope. Above the quiet dust of the loved who slept the heart sighs had been breathed to mingle in a sad note of despair.

But in the peering light of that Syrian morning he whose heart the Roman spear had stilled, the heart that held the mother-love of God for the race, stirred in his sleep as none had ever done before with the life of Yahweh the self-existent and the glorious guards attendant on his rising broke the seals Rome's military arm had set and defended and the king of life walked forth panoplied with immortality.

In that waking, death's sky was flooded with the light of morning, the longing and hope of the age-heart passed from shadow into the light of glad assurance, and the time has vibrated with the blessed truth—

"Now once more Eden's door Open stands to mortal eyes; For Christ hath risen and man shall rise. Now at last, old things past, Peace and hope and joy begin; For Christ hath won and man shall win. No longer must the mourner weep, Nor call departed Christians dead, For death is banished into sleep, And every grave become a bed."

Its World-Wide Significance.

And Easter has a world-wide significance, not because it is the continuation of the old season of pagan observance, of the spring's rebirth, the year's resurrection, but because its message answers the longing of the world that dreads the negation of death, and hungers for the treasures it has lost.

One may not tarry to dwell upon the psychology of this stupendous event of the resurrection, nor do more than suggest the truth that it is not to be affecting the body, nor alone related to the things eternal. It has to do with today and with a nascent life coming from the risen one to touch its facts and forces with a virility eternal.

The olden opposition to the fact recorded in the gospels dies out. True, men still seek to offer theories of it

EASTER DAWN



and its physical and psychological problems. Opinions are continually changing as to the mode and content of it. More widely than ever, however, the belief in it and that which is avouched by it becomes a racial possession.

Neither Egyptological mysticism nor Hellenic hypotheses hold the rooting of its great power to grip the age. That is in God and his revealed purpose to

bring life and immortality to light in the Christ.

It says to us this morning, "It is not the end, that sleep and forgetting." When, as Tennyson sings,

"Life and thought have gone away, Side by side, Leaving doors and windows wide, Careless tenants they,"

it is to know the returning, not to cell and nerve, not to pain and weeping, not to passion and struggle, not to sin and heartbreak, but to the body perfected.

The multitudes which throng in increasing numbers the holy land, to visit the places made abidingly interesting by their association with Christ, have served to whet the enthusiasm of the scholarly students who have written such fascinating chapters in the past fifty years of archaeological research.

Every bit of light archaeology can cast upon the Easter land is seized upon with avidity by Bible scholars, and, indeed, by all the reading public.

The Holy City.

Those who go to the holy city in which this great drama of death and life was played usually find their interest centered in two spots, the place of the crucifixion and that of the resurrection. Thoughtful travelers find a great deal to amuse and some things to sadden in the reputed relics and apparent absurdities of location which have been the means of men's fattering on the reverence and credulity of Christendom.

To indulge in such folly, but with age and a broader view of life and its responsibilities and duties, I have bidden farewell forever to the McCarty type of manhood.

"What people may think of my courage, by reason of this letter, I cannot say. If they do not think me courageous, they would never convince them. I know what my friends will say. I sometimes think I would rather risk the charge of cowardice than that of murder. I have tried not to be too severe upon poor McCarty, whose wasted talents and miserable life I truly pity. Respectfully,

(Signed) "JOHN S. WISE."

Describes His Own Duel.

Knowing that Captain Wise, whatever be his faults, is always manly, straightforward and frank, this writer plucked up sufficient courage to ask him to relate the circumstances attending the duel which made him swear off from other affairs on the field of honor. The reply was so characteristic that it is printed below:

"I am not proud of my dueling career. The Crockett episode was some time in July or August, 1882. Crockett's name was John S. Crockett, residence Wytheville. He told some sort of yarn about me, and when I saw him in Marion, Smyth county, and asked him about it, he did not give me a satisfactory answer. I slapped him in the face with the back of my hand, and we had a scrimmage. The justice of the peace taxed us \$2.50 each for fighting on the tavern porch. Next morning I went off campaigning, and a week later, on arriving at Abingdon, his cousin, John Stewart Crockett, handed me a challenge just as I was going to speak. Judge George W. Ward, an old

Very little of the original Jerusalem remains today, and most of that is down beneath thirty to forty feet of the packed detritus of the ruins of 2,000 years.

Of course, much of the walls of Solomon remain, and excavations here and there are revealing the relics of the past glories of the holy city.

The old pools and reservoirs that run back to Solomon and beyond, the low parts of the great walls, the Tower of David and the great area of the temple square on the summit of Mt. Moriah are perhaps the only relics of the actual work of that far time still remaining for us to look upon.

The walls of the city are said by travelers to lend a remarkable power to the aspect of Zion from without, and to make easy of understanding the enthusiastic and fervid patriotism of the old Jewish writers.

The streets of the city itself are, however, disappointing in their Oriental narrowness and filth, and only such well-traveled roads as the Via Dolorosa, the Way of Sorrow, said to have been traversed by Christ on his way from Gabbatha to Golgotha, and the approaches to the Mosque of Omar, standing upon the old site of the temple of Solomon, are calculated to leave any deep impression of reverence, save as one deliberately puts aside the misery and wretchedness of present day scenes.

Here on the Via Dolorosa the guides point out an old arch which has certainly borne, since before the crusader days, the name of the Ecce Homo arch, it being traditionally the spot where Pilate used his recorded utterances of "Behold the man." Along this street are strung many shrines at the places where, for instance, Christ is said to have fallen under the weight of his cross; where, again, he spoke briefly to the women of the city, who wept as he passed along the road; where Veronica wiped his perspiring face; where he met his mother at the turn of the road toward the city wall and Calvary.

One finds also here the houses of Caiaphas, the high priest, and Dives, the wealthy sycamore here the stone stands on which, says the guide, the priests counted out the thirty pieces of silver to Judas, and not far away the wall on which perched the bird that crowed at Peter's denial.

Of course, many of these legends are so manifestly absurd as to be entirely worthless, and yet there are enough places which are practically sure to be the places which claim to be that the visit to the city is rewarding.

Summit of Mt. Moriah.

One of the latest public appearances of Jesus was upon the summit of Moriah as he paid his last visit to the temple. Here is a building of singular beauty, named for the great caliph who captured the city. It is built upon the very ground where the temple of Solomon stood. Its beautiful dome arches over the stone which is the high point of Mt. Moriah, the rock upon which Abraham is said to have laid Isaac, in the great surrender of his soul

to him whom he knew as the one living God. This same rock was inclosed by the sanctuary of the Jewish temple, and on it rested that great treasure of the Jews, the ark of the covenant. It is a beautiful building, quite worthy the memories of this wonderful mountain top. It is a richly decorated octagon, whose lower walls are marble and whose upper decorations are tile and bronze and gem, the circle of the dome being carried on pillars reputed to have been a part of the

glorious building erected aforetime to the glory of God.

But more interesting than even this stately mosque, with its magnificent dome and flooding memories, is the spot known as the Church of the Holy Sepulchre. It is a building void of architectural beauty, withal it is possessed of a quaintness that makes it to be remembered.

While we are quietly enjoying the spring beauty of this Easter morning, under in the Church of the Sepulchre frenzied mobs will be gathered to partake of the rites of Easter morning, naturally the most impressive of the year in such a place.

Bloody riots have occurred here repeatedly in the centuries between the Greek and Roman Christians, and it is a ground for cynical comment that Moslem troops need to be present on this day to see that the Christians of the different creeds do not come to the quarrelsome point over the alternate use by them of the sacred spot to which the eyes of the Christian world turn on this day.

Archaeologically the most important work done has been that at Gezer, which has not only served to verify the Biblical record in important particulars, but also given much valuable light on the development and sources of Jewish customs, art and culture.

Spots Touched by Jesus.

The human interest lies warmest, however, upon the spots touched by Jesus in his thirty years of life.

Bethlehem, the sleepy country town, the seat of David's house, the place of Jesus' birthday, even the foundation of the very khan in which he was born, as was David, is asserted by several scholars to lie before the traveler in the

glorious building erected aforetime to the glory of God.

Considerable difference of opinion is existent regarding the location of the grave where Christ lay. The hill on which he was uplifted in cruel death seems to be well determined. Golgotha, the place of the skull, usually visited as such, is one which from the days of Eusebius and Jerome has been characterized as the hill of grief to which the Christian world turns in awe and adoration.

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Scenes Where the Terrific Drama of Christ Was Played

Eusebius is authority for the statement that very early in the third century Christian pilgrimages had begun to this sacred spot. It is historical that when Titus had captured Jerusalem the Romans builded the Temple of Venus on this hill, thus helping to fix authentically the place of the crucifixion.

When Constantine and his mother, Helena, visited Jerusalem, it was for the purpose of locating the place of Christ's death and tomb, and of erecting thereon a Christian church. Theodore states that after a long search the sepulcher of the Arimathean was discovered and beside it three crosses, Robinson in his Biblical Researches quotes this statement of Theodore without comment.

Christian Temple Erected.

Certain it is that on the spot there was erected a magnificent Christian temple, dedicated about 340 A. D., to which came bishops from all over the empire, who first met in council at Tyre and later at Jerusalem, for the ceremonial of the dedication.

Another skull-shaped hill, which was formerly a part of Mt. Moriah, but was separated from the main mass of the mountain by a quarry of Solomon which cut through the backbone of the ridge, leaving it apart, and near which is an old garden and tomb such as the Arimathean would prepare for himself, as well as by Jewish tradition, as the spot where Christ was crucified and his body buried, inasmuch as it unquestionably lies beyond the Herodian wall of the city, which is not certain of the place now chosen.

The vital thing, however, is the resurrection itself, and almost surely modern investigation will reveal the spot where lay the holy body of the Nazarene whose resurrection is the joy and hope of a reverent Christendom.

The excavations and investigations of recent years have added immensely to the world's store of knowledge regarding Bethlehem, Jerusalem, Nazareth and other scenes closely woven in with Christ's life.

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spot where stands a Christian church upon the edge of the town on ground still bearing the name of Jesse the shepherd, father of Israel's line of kings. Nazareth, the busy little trading town of the hill country of Galilee, is being carefully digged over, and the work of the past few years has uncovered the old synagogue, probably the one in which Jesus attended the Rabbinical school, and later sat, after the custom of Israel, to read and expound from the sacred rolls of the prophets.

Up to five years ago the present synagogue was believed to be the one associated with Christ, although the bar to the acceptance of that theory lay in the fact that its history could not be traced back of the middle of the sixth century.

Accidental discovery, followed by careful work, have uncovered the foundation, the bases of pillars and the pavement of an old synagogue which is believed now to have been the one which echoed to the voice of Jesus, the music of whose message reaches across the sad centuries to captivate the world.

Glimpses of Nazareth.

The place is doubtless little changed from the beginning of the Christian era. Customs and raiment, architecture and habit are held to age form by the Oriental conservatism. Near the present Greek church is "Mary's well," and here gather near sunset each evening the women of Nazareth, notably handsome, supple, graceful, bearing their water jars to draw their household supply, as their foremothers have done through a long era. Quite likely Mary so came in those far days, and with her the baby Jesus toddled, as do the little ones of Nazareth today with their mothers.

Her narrow, winding streets are not beautiful, scavenged only by dogs, cleansed only by the cloudburst which brings torrential rains to this hill city. But Nazareth is beautiful for situation. From the hilltop that looms back of the city the view is superb, including Lebanon, far northward, and the snow-capped Hermon to the south, and the east Gilboa and Gilead, while westward are hoar Carmel and the shimmering sea. Everywhere lie verdant, fruitful valleys or rich plains like Esdraelon standing, like a great green table, beyond the smiling face of Galilee.

From this and every spot he trod come the broken evidences of the life of the yesterday, illuminating the holy record of the gospels, building on new lines the old truth our fathers believed, making surer as the devotion of the cultured sons, whose lives are the fruit of all he wrought, follow patiently legend and tradition to their sources in the dust of dead yesterdays, the simple faith that will make by and by an Easter world, throbbing with his life immortal.

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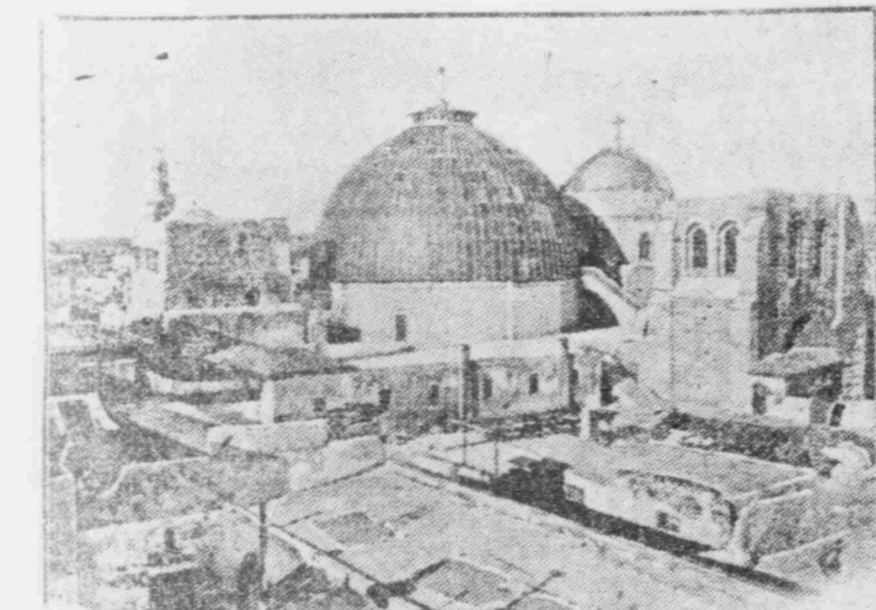
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Roof of the church of the Holy Sepulcher.

WISE'S DUEL IN VIRGINIA

Why He Made His First Combat Under the Code His Last.

(The Chesterman in Richmond Journal.)

Singular as it may seem, the practice of dueling in Virginia owes its discontinuance largely to one of the most jowly and hot-headed of all Virginia's erstwhile public men, John Sergeant Wise, the son of Governor Henry A. Wise of ante-bellum and civil war fame, who in his day was one of the most noted duelists this country ever produced.

John Sergeant Wise, very fat, quite florid, oftentimes remiss, and altogether happy and companionable, is now living in New York, where he enjoys a lucrative law practice and also finds time to write some delightfully pungent stories.

Along in the eighties Wise was one of the most robust figures in Virginia politics, and for a while he made things hum. He went to congress in 1881 as one of the two members at large for this state, and in 1885 vainly ran for governor against Fitz Lee.

Said Nay to McCarty.

It was in 1884 that he attracted wide attention by refusing to fight a duel with Page McCarty, who had killed John Mordecai in May, 1873, in an affair of honor, and who subsequently figured as a second in other duels.

Wise had had a duel two years before and that had been enough for him. McCarty, in 1884, was the editor of a

paper called the Campaign, and more than once it attacked Wise. People kept looking for trouble between the two men, but it didn't come. In its stead finally came a newspaper card which was as follows:

To the Public:

"Richmond, Va., March 2, 1884. "About twelve months ago, as is well known to many persons, I resolved never again to recognize the practice of dueling. A few weeks ago my political disabilities, incurred under the dueling act, were, for the second time, removed by the legislature. The above conclusion was stated under oath on Monday last. My reasons for so deciding were satisfactory to myself. Those of a private nature are of no concern to the public. The public consideration most potent in my decision was that I am satisfied public opinion will not sustain a duel in the present day.

"Henceforth, therefore, I wish it publicly understood that I will not fight a duel or be the party to one.

"I make this declaration public because some persons may expect to see several assaults of late appearing in newspapers, especially in the paper called the Campaign.

"If I had intended to recognize the editor of that paper I would have done so long ago, for the articles last appearing are no worse than many others McCarty can have no difficulty with me.

"If the commonwealth's attorney of the town where that paper is published resort several assaults of late appearing in newspapers, especially in the paper called the Campaign.

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fense much less than his. Since McCarty killed John B. Mordecai he has been going about smiling the blood on his hands and panting for more apparently.

"Without stake of any sort, he has maliciously sought to provoke difficulties; first with General Mahone, and next with myself. Some months before he said aught against me I was informed that he had declared his purpose, in a public place, to seek a difficulty with him next. General Mahone and Riddleberger failed to notice him, and I propose to do likewise. What satisfaction can I secure from McCarty? I would not fight a duel. I do not wish his blood, and would be as miserable as he is now if I shed it. If I were to sue him for slander and give the money to him for charitable institution I could not make anything out of him on execution.

"Unmarried, penniless, without any fixed employment, dissipated, with nothing to lose, he seems possessed of a devil, and would no doubt esteem it a mercy for some gentleman to kill him and ease his tortured brain and conscience. He may play Sir Lucius O'Trigger to